

KEEP OLD CUSTOM

People of Brittany Combine Ancient Legends With Easter Ceremonies.

Of all annual festivals among Christian nations, Easter seems to have made the most serious impression, and the customs connected with its first celebrations to have lingered the longest. Europe, with its many nations, and, therefore, many peoples, has ever been the scene of various ceremonies distinctly belonging to the separate countries, with the Latin church always in the lead in the matter of picturesque symbols and processions.

The war last year and this will make a difference in some districts, but wherever there are a few gathered together in his name in the neighborhood of mighty cathedrals still standing, or tiny kirks in the heart of the woods or along the sea, there will some feature of the story of the Atonement be told in symbols.

In Brittany, a southern province of France, which nestles close to the Pyrenees, and in consequence perhaps takes on something of the colorful atmosphere of its neighbors, the Spanish provinces, many interesting customs are observed. It is a land of legends.

On Easter morning at the Church of St. Cronley, in the village of Finistere, Brittany, every man, woman and child of the vicinity is in attendance. The women and children are in their best frocks and snowiest caps, and the men are leading the cattle to the door of this church, which would do credit to a city of size.

There the priest receives the men and animals, and while the women cluster around, gravely listening, the cattle are blessed and the care of St. Cronley invoked in their behalf. This saint is a great favorite all over Brittany; and, like so many traditions of the Bretons, his story is connected with many legends.

He was hunted by wild men until death seemed near, when suddenly every pursuer was turned into a stone, and so they stand today, one group forming a regular border along the road from Carnac to Kerlesant.

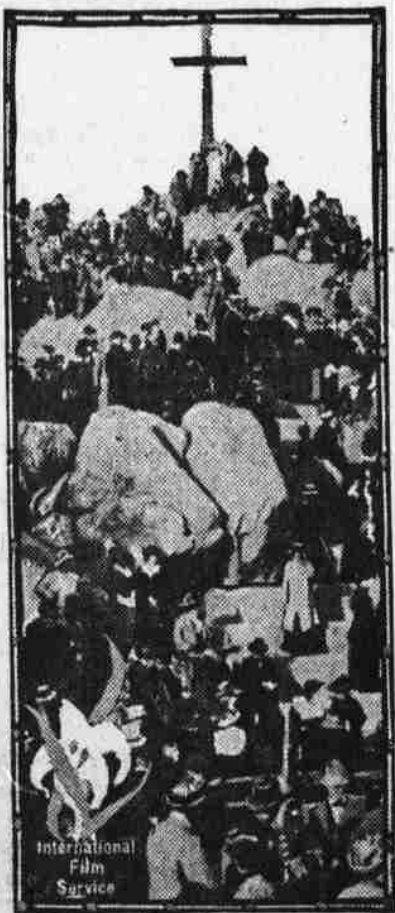
WATCH FOR DAWN OF EASTER

Thousands Gather on Mountain of Southern California to Take Part in Religious Ceremony.

In one of the loveliest spots in southern California, rising above the green orange and lemon groves of the valley, stands a bare and rugged mountain peak. Crowning its highest point is a great, wooden cross. Nearby on huge boulders are swung two iron bells, and set in another high boulder is a bronze tablet recording that this mountain top is dedicated to Fra Junipero Serra, a sturdy old Spanish priest who, many years before California came into the Union, many years before the revolution which created the Union, strode back and forth across the desert Christianizing and civilizing the Indians.

But nowhere does his actual spirit seem to dwell as on this lonely mountain. For every year, at the dawn of Easter, people of the valley and of the entire state climb the mountain and take part in a religious ceremony which cannot be duplicated in the world.

All night before the event the roads are filled with pilgrims—in motorcars, in carriages and wagons and on foot.



Greeting Dawn of Easter.

Through the dark they travel in silence for the most part, for the hour is solemn. Before the dawn there are as many as 30,000 people on that mountain top gazing into the pale eastern sky. Suddenly the pale sky is pierced by a pencil of golden light. Then another, and then the morning sun. A cornet solo halts it first, followed by the music and the chanting of the Mass. Would that it were given to every soul of us once a year to climb a mountain top with a great multitude and lift up our hearts to the pure dawn.—Rheto Childé Dorr.



EASTER SUNDAY NEW YEAR'S DAY

Originally Marked the Beginning of the Twelve Months—Spring Festivals in Vogue Long Before the Time of Christianity.

By REV. ARTHUR HOLT.

EASTER Sunday was formerly equivalent to New Year's day; though not the first day of the year it was the day on which the opening of the year was celebrated. Historically the Christian Easter is simply a continuation of the Jewish Passover, which was celebrated on the 14th day of the first month of the Jewish year—that is, on the day of the first full moon next following the day of the equinox. It has been questioned whether any special observance of this day was practiced or enjoined by the apostles and the early Church Fathers; yet the words of St. Paul (1 Cor. 5:7-8) seem to sanction if they do not recommend an observance of some sort and foreshadow the thought which came finally to underlie it: "For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." According to the Jewish tradition, the Passover commemorated the passing of the Angel of Death over the houses of the Israelites in Egypt, the doorposts and lintels of which had been sprinkled with the blood of the paschal lamb. The Christians, in adopting the festival, gave it a new significance. For them the Savior became the true Paschal Lamb, and the new festival commemorated His resurrection on the third day following the Crucifixion.

The proper day for celebrating Easter was one of the questions which the Council of Nice (A. D. 325) was called upon to decide. By the Eastern Christians it was at that time celebrated on the same day as the Jewish Passover, without regard to the day of the week on which it might fall. Among the Western Christians, who held that the crucifixion occurred on a Friday and the resurrection on a Sunday, there had arisen a custom of celebrating Easter on the first Sunday following the 14th of the first month, and to this custom was given the official sanction of the council. Furthermore, the rule then established for fixing upon the proper Sunday was designed partly to prevent the possibility of Easter ever falling on the same day as the Passover, but the rule has failed on several occasions to prevent this coincidence, and at rare intervals the two festivals came together.

Changes in Calendar.

The old Roman year, like the Jewish year, began in March, when the sun entered the constellation Aries. When the

calendar was reformed under Julius Caesar, the year was made to begin on the first day of January. After the adoption of Christianity in Europe, the date of the beginning of the year was changed to March in most countries, so that Easter became recognized as a New Year's day. The reform of the calendar by Pope Gregory, in 1582, again changed the day on which the year began, although in England it continued to begin on the 25th of March until the adoption of the "new style" there in 1752.

Christianity found Spring festivals already in vogue in heathen Europe, and to these oldtime festivals many of the customs and superstitious rites still connected with Easter are clearly traceable. The name Easter, given to the day by the Teutonic nations—the Roman nations have retained the old Hebrew name, pascha, under modified forms, as the Jour de Paques, of the French—is derived by Bede from Eostor or Ostara, the name of an old Anglo-Saxon goddess, in whose honor a Spring festival was celebrated. Grimm was unable to find any mention of a deity of this name among the ancient Germans, but from the fact that the month of April still bears the name ostermonat (in Old High German ostarmanoth), he did not doubt that such a goddess, probably "the divinity of the radiant dawn," had been known among them. The old Oster festival was clearly of a solar character, a celebration in honor of the birth or the rejuvenation of the sun of the new year. This is made evident, aside from the known character of similar festivals in other parts of the world, by

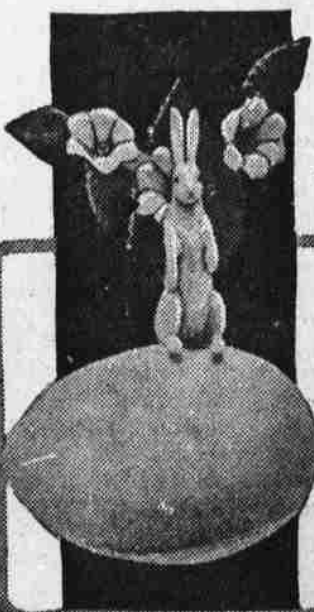
many of the observances which it bequeathed to Easter. Thus it was formerly a custom all through the north of Germany, on the night of Easter Sunday or the third night following, to kindle bonfires on all the heights, affording a magnificent spectacle, when these fires were to be seen here and there over miles of country. This custom had become simply a mode of merrymaking, but it is held with plausibility that originally the bonfire was symbolical of the new fire that was to warm the earth and quicken it into renewed life after the cold embrace of winter.

Ancient Popular Belief.

Another indication of the ancient solar character of this festival is an old popular belief, said to survive still in Brandenburg and Saxony, that the sun at the moment of rising on the morning of Easter gives three joyful leaps, that he dances with youthful joy. This curious belief was not confined to Germany. In the middle districts of Ireland, according to Brand, it was customary, after spending Easter eve in merrymaking and carousing—watching the pot boil, the contents of which were to break the long Lenten fast, yet must not be touched before the crowing of the cock—for the whole company of revelers to go out just at daybreak to see the rising sun take his three Easter leaps. Sir Thomas Browne, writing of popular errors, mentions thus quaintly the existence of this belief in England: "We shall not, I hope, disparage the resurrection of our Redeemer, if we say that the sun doth not dance on Easter day; and though I would willingly assent unto any sympathetic exultation, yet we cannot conceive therein more than a tropical (figurative) expression." Perhaps there is no more striking illustration than this of the power of an inherited belief to live on in spite of the testimony of all experience against it. In some places, apparently as an alternative for giving up the belief wholly, it was held that in order to witness these three leaps one must look, not at the sun itself, but at the reflection of it in a pool of clear water. As a last resort, to save the belief, the sun might be made to dance. Brand could recall that when he was a boy he had seen "a vessel full of water set in the open air, in which the reflected sun seemed to dance, from the tremulous motion of the water." If the mountain will not come to Mahomet, then Mahomet must go to the mountain.

Among the customs handed down through long ages and accepted by the Church were those of Easter eggs and the Easter tale which the preacher told from the pulpit, in lieu of a sermon, connecting it with Christian reminiscences. Later still there were in Germany dramatic shows, named Oster-spiele, executed by twelve performers, one of whom, apparently, was the leader, and represented Summer beating Winter out of the land. The dances and sports prevalent at this season in Germany among the youths and maidens appear sometimes to have been marked with something of the looseness characteristic of the floral games in Italy.

The Easter Hare



There are several versions of the connection of the hare with Easter, but the hare custom is exclusively pagan in origin and has nothing to do with the Christian festival. In the East, the hare played a part in the mythical life and adventures of Buddha. In fact, several hare myths come out of India, the great reservoir of religious symbolism.

LILIES OF EASTER

In Every Variety May Be Found a Symbol of the Faith of the Christian.

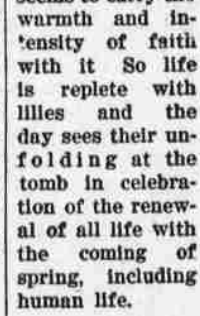


EVERYWHERE they are blooming, lilies in the fields of life. But there needs no symbolism for welcome of the lilies at this season of the year. The lilies are opening their petals and looking out upon the spring sunshine and the fields of green. And those

that do not belong to the out-of-doors are found in prodigal lavishness at the florists' and these have been carried to the churches for the feast of the lilies that is styled Easter day. Somewhere all these lilies had their original habitat. And now they are widely cultivated.

There is the lily of the annunciation in its spotless white and heart of gold. There is the Easter lily, that curves back its petals so that the golden center may gleam like the light from the heart of the star. There are the lilies-of-the-valley that exhale their precious perfume in a wealth of odor that exhilarates and intoxicates. There is the lily auratum, the gold-banded lily that appears to be the crown of grace for the beneficiaries of the resurrection. There, too, is the red-spotted lily that seems to emblemize the crucifixion. Is it not this lily of which it is said that it grew at the foot of the cross and received some drops of the blood that trickled therefrom? Then there is the tiger lily, with its splashes of vivid color, that seems to set forth the passions of humankind that the resurrection rebukes. In the gardens of the Southland are already blooming the brown-spotted garden lilies, and they seem to tell of the common life and its trials and afflictions and humble circumstance. They, too, are lilies fit for the open tomb of Easter day.

But the lily that stands cold, exotic and passionate, the calla lily, is not to be lost sight of. For refinement and culture and the type of life that is preserved from much of the outward harshness of existence needs to be symbolized today and the calla lily is its symbol. But faith is likewise present in that red lily found in warm windows, the amaryllis. It seems to carry the warmth and intensity of faith with it. So life is replete with lilies and the day sees their unfolding at the tomb in celebration of the renewal of all life with the coming of spring, including human life.



What Is Within The Lily's Cup?



EASTER.

Life has loveliness to sell.
All beautiful and splendid things,
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up,
Holding wonder like a cup.

Life has loveliness to sell,
Music like a curve of gold,
Scent of vine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight,
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost,
For one white singing hour of peace
Count many a year of strife well lost,
And for a breath of ecstasy
Give all you have been, or could be.
—Sara Teasdale in Poetry: A Magazine of Verse.

Palm's Significance.

The palm so connected with the triumphal entry of our Lord into Jerusalem is the staff St. Christopher used when as Offero he unawares bore Christ Himself on his shoulder in his work of carrying the weak and small across a raging river. St. Clara, founder of the Poor Clares, when she made her vows, received from St. Francis a palm, which in those days was especially a mark of holiness with the Crusaders.



IN THE SPRING

will be the great test of a life and death struggle on the Western front. In the everyday walks of life, it is in the spring time that brings ill health. One of the chief reasons why the run-down man finds himself in a bad state of health in March or April, is because he has spent nearly all his hours for the past four or five months penned up within the walls of house, factory or office. It is the reason for our diminished resistance—that is, lack of out-door life, coupled with perhaps over-eating, lack of good exercise, insufficient sleep, and constipation. In other words, we keep feeding the furnace with food but do not take out the "clinkers," and our fire does not burn brightly. Always keep the liver active. There is nothing better for health than taking an occasional mild laxative, perhaps once a week, such as one as you can get at any drug store, made up of May-apple, jalap, aloes, (sugar-coated, tiny, easily taken), which has stood the test of fifty years of approval—namely, Dr. Pierce's Pleasant Pellets. But for the "Spring Fever," the general run-down condition, the lack of ambition, the "blues," one should take a course of treatment every spring; such a standard tonic as Dr. Pierce's Golden Medical Discovery, now to be had in tablet form in sixty-cent vials. Watch the people go plodding along the street. There's no spring, no vitality, a vital tonic such as this veritable extract of Dr. Pierce's gives you the power to force yourself into action. The brain responds to the new blood in circulation, and thus you're ready to make a fight against stagnation which holds you in bondage. Try it now! Don't wait! Today is the day to begin. Gain a little "pep," and laugh and live. Gain vitality, the natural out-pouring of a healthy body. It does not spring up in a night. Try this spring tonic, and you gain the courage that comes with good health.

A Welshman's Prayer.
A simple-minded man in a Welsh coal valley is a character in his way. He always insists on taking his turn in the devotional services of his chapel. His prayer the other night was something like this: "Almighty God, thou hast heard about that old kaiser. I read in the paper that his throat is bad, and that he has difficulty in breathing. Well, Lord, thou knowest how far to go."—Cardiff Western Mail.

The mountain we climb often worries us less than the grains of sand in our shoes.

Strength Gave Out

Mrs. Schmitt Was Miserable From Kidney Trouble Until Doan's Came to Her Assistance. Now Well.

"My kidneys gave out during the change of life," says Mrs. Margaret Schmitt, 63 Alabama Ave., Brooklyn, N. Y. "My back ached and pained as if it were broken. When I moved in bed, sharp, darting pains caught me across my back and I couldn't turn. Mornings I was stiff and sore and it felt as if heavy weights were tied to me. I was so worn-out, I often came near falling from dizziness and flashes of fire would come before my eyes, blinding me."

"I had the most severe headaches and my kidneys didn't act regularly. The secretions passed too often and caused much distress. I was hardly able to do my housework and just to walk upstairs took all my strength."

"As soon as I began taking Doan's Kidney Pills, I improved and six boxes put me in better health than I had enjoyed for years."

Mrs. Schmitt gave the foregoing statement in 1916 and on April 6, 1917, she said: "My cure has been permanent. I keep Doan's on hand, however, and take a few doses occasionally."

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WHAT DID SHE DO?

MARY JOHNSON'S HAIR Was Short and Kinky Now Its Long and Fluffy

She Used NOAH'S HAIR DRESSING. Write for it. If your dealer can't supply you, write to us. Refuse substitutes. Manufactured by NOAH PRODUCTS CORP., RICHMOND, VA.

Nature's Remedy
KIDNEY TABLETS—KIDNEY BETTER THAN PILLS—GET A For Liver Pills. 25c Box

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